

interested in the faith but who, for one reason or another, will not inquire further on their own initiative. They are waiting to be approached on the subject by a member of the Church, preferably a close friend.

This would seem to be one of the best ways for the layman who is not well versed in the more lofty doctrines of his religion; for after he has made the initial contact, his next step is to send the prospective convert to a priest. The other systems or methods discussed are pulpit and street preaching, distribution of literature, and convert classes. Emphasis is placed on the opportunities afforded to qualified lay-Catholics and Catholic organizations such as the Knights of Columbus, whose advertising campaign through the medium of the leading secular magazines has proven itself a highly successful venture. Everything necessary for making converts is contained in this volume; from the literature recommended to be read by the prospective convert to the problems that arise and their solutions. The work might well be called a hand-book for the Catholic Evangelist, since it contains the directions, the "know-how," that are to be used by the reader and, it is hoped, by all Catholics. To merely read the book and forget about it afterwards, therefore, will be a waste of time. Father O'Brien, hoping to avoid such an attitude on the part of the reader, finishes this work with the following exhortation: "HERE ENDS THE READING OF THIS BOOK; NOW FOR THE LIVING OF IT!"

The book represents a movement that is spreading throughout the country and thus far it has been very successful. This is due to the efforts of Catholics, religious and lay, who realize that today especially the primary work of the whole Church is to win the world for Christ. Their work will not go unrewarded, for, "they that instruct many to justice shall shine as stars for all eternity" (Dan. 12:3). The book and the movement should be widely publicized so that all Catholics may take an active part in this Christlike work of saving souls.

M.J.C.

God Goes to Murderer's Row. By Rev. M. Raymond, O.C.S.O. Milwaukee, Bruce Publishing Company, 1951. pp. x, 211. \$3.00.

Two men were striving for the kingdom of God. They both lived in cells, subjected to a life of confinement. Surprisingly enough, each was under a sentence of death. The difference was that one underwent the privations voluntarily; the other, under an obligation imposed by the state. This literally and truthfully is the difference between the author and subject of this biography.

Tom Penney was a no-good, perverse, base creature, deserving of any opprobrium pronounceable by the tongue of man. He travelled the road of the hoodlum and was an honored guest in the various state schools, reformatories, and institutions of a similar nature in the Commonwealth of Kentucky. Not satisfied with this unenviable record, he went on to become an accomplice in the robbery and murder of a nationally famous woman golfer. At last, an irate and vengeful society laid hand on Tom Penney, and sentenced him to his death. Little did "The People" realize the great part they played in this story of salvation. As Tom Penney himself told the Chaplain who escorted him to the Chair: "Father, if I had not gotten into this trouble, I don't believe I would have gone to heaven." Obviously there must be a chasm to be bridged in the story of the killer who becomes a saint. This journey along the road of love is the task set for himself by the author.

Father Raymond is a monk, a Cistercian contemplative. The walls of his monastery shield him from the world. For him, fidelity to the Cistercian way of life has been the voluntarily shouldered death sentence, that is, faithfulness unto death. Paradoxical as it may seem, it is fitting that Father Raymond write the biography of Tom Penney. Penney was a killer, and he led an altogether too-active life. This, however, was only until he had participated in the crime for which his life was made forfeit. By his imprisonment, which was supposed to shield the world from Tom Penney, Tom himself was protected from the world and shown the one upon whom he should rely—his God. From then on, his was truly the life of a contemplative. No longer interested in the things of the world, he sought only God and the things of God. The closest friends he had in his last years were a Catholic priest and two Sisters of Charity.

Father Raymond writes dramatically of his fellow contemplative. The pages of the biography lead us along a *Via Dolorosa* climaxed by the electrocution of this modern-day Dismas who had also "stolen heaven."

In none of his other writings has the true craftsmanship of Father Raymond been so apparent. Father Raymond has previously written of life among the Cistercians, both past and present generations. In this biography, the author works in an entirely different environment and society. Life in a penal institution is the direct antithesis of that in a monastery. Yet not only the physical appearances but even the very spirit of depression which pervades a prison is portrayed with remarkable clarity. We cannot but recommend the book to our readers. Most certainly this story of conversion and sanctity presents a very

readable, enjoyable, and spiritually profitable testimony to the efficacy of Divine Grace.
W.J.D.B.

The Weakling and The Enemy. By Francois Mauriac. Translated from the French by Gerard Hopkins. New York, Pellegrini & Cudahy. pp. 219. \$3.00.

The most recent of Francois Mauriac's writings to reach English readers are two short novels published together in one book: *The Weakling* and *The Enemy*. Both are absorbing, powerful, and dramatic tales of wickedness and depravity, revealing the mastery of fiction which makes Mauriac one of the few outstanding contemporary novelists writing in any language. Both are deeply theological in concept, probing far beneath the surface of things into the recesses of men's minds, leaving them unshielded for judgment in the brilliant light of their eternal destiny. Both are mighty and satisfying dramas, yet both give rise to questions which M. Mauriac leaves quite unanswered.

Despite their similarities, *The Weakling* and *The Enemy* provide a stimulating study in contrasts. *The Weakling* is very much the shorter of the two, and the more recently written; it was published in France just last year. *The Enemy* is a much older work, first appearing in French in 1935.

In *The Weakling*, Mauriac recounts the story of a degenerate family of old French nobility, inbred, withered, comparatively impoverished, totally out of touch with the social changes time has wrought all about them. An unlovely, ill-natured woman out of the ranks of the middle class has married the pitiable scion of petty aristocracy out of love only of his title. No one is prepared to accept her as anything more than the woman she had been born—neither the *Baronne*, her proud and disdainful mother-in-law, nor the country folk around the manor, who eventually grow to scorn her owing to an affair, trivial enough in reality, but magnified into something of great substance by the wagging tongues of the village. Her marriage was an object of horror to her; it was made doubly unbearable by the presence of her awkward, driveling son, the repulsive image of his father. This wretched lad on the verge of adolescence is one of the most vividly drawn characters Mauriac has yet created. The appalling misery in which he passes his days and nights at Cernes in a world of dreams and phantasies ends in bitter tragedy, after his one real chance for happiness vanishes when the Communist schoolteacher refuses to undertake his education for fear of complication with a patrician family